The Bombay Guardian.

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WEEKLY REVIEW.

—The *Bombay Gazette* has condescended to notice a remark in our last issue :

"The *Bombay Guardian* expresses the wish that if Professor Wordsworth returns to Bombay, "it may be as a wiser and better man." Are we to understand by this, that the editor of the *Guardian* is unhappy because he is wiser and better than the Professor? Whatever the interpretation may be, it has the smack of the Pharisee, who thought himself so much holier and more favoured from above than others. Christian pity of this order, which is condemned by the highest authority, neither Professor Wordsworth nor any other man stands in need of."

It is comforting to the public to know that there is one who is not to be taken in by our Phariseeism. But is Professor Wordsworth so wise that he cannot be any wiser, and so good that he cannot be any better? We expect ourselves to be wiser and before, before his return, and we hope that our friends will be so too. But who that remembers how the *Bombay Gazette* has poured out the vials of its severest reprehension upon Professor Wordsworth during the last two or three years, can be otherwise than astonished at the excessive tenderness shown in the above paragraph? The echo of its righteous indignation, denouncing the Government for its share in the responsibility of teaching that tended to make atheists of the pupils, has scarcely died away from our ears. Are we to understand that all that was simply written *for a purpose*, and that our contemporary really wishes the professor God speed in his work? We repeat it and with additional emphasis, that we have no desire to see Professor Wordsworth returning to his Principalship, unless he return a wiser and a better man.

—In our Epitome are some very good remarks of the *Lucknow Witness* on the Sunday work of our Railways. It would be a step in the right direction if the goods' trains were stopped on all the lines. We know that there are rules to this effect on some of the lines, but they are practically a dead letter, and there should be a thorough enquiry into the reasons of their being so. The directors of these railway companies are really, whether they know it or not, defrauding the shareholders of that blessing which would certainly accrue from the honest and determined purpose to secure to their employés the rest of the Sabbath, granted to them by heaven's high charter. One of the ways in which unspeakable harm is done by this Sunday work, is in the demoralization that is brought about in some who are thus led to do what their conscience does not allow them to do. In their case, the Company is engaged in educating its servants to be unfaithful. We had but just written the above when our eye fell upon this passage of God's word. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119: 126. Is it not exactly this that is being done? God's law made void? annulled, as not binding those who are servants to a Railway Company? We consent to Sunday trains so far as they are a saving of *necessary* labour, lightening the amount of labour that would otherwise *need* to be done. But let us not confound necessity and convenience. Paul, addressing Christian slaves, says, "If thou mayest be free, use it rather." I Cor. vii. 22. They were to be submissive to their masters, for Christ's sake; but if they had an opportunity of becoming free, they should avail themselves of it. And we would say the same to those who, in Railway employ, are not allowed the Sabbath. And let them take for their encouragement the verse following the one we have quoted from the 119th Psalm, the 127th: "Therefore I love thy commandments above gold; yea, above fine gold," above the finest pay of the Railway company.

With regard to the G. I. P. R. we are assured that those who have to do with the management of the traffic are sincerely desirous of securing to the employés the largest measure of Sunday rest practicable. It is not optional with them to dispense with the mail trains, being bound by Government requirements to run them. With regard to goods' trains, the plea for despatching them from a station, is that the station would be otherwise blocked by the arrival of others; and if these last were made to stand fast at the previous station, that station would be blocked. The remedy for this would seem to be a greater amount of accommodation at the stations. The men employed on these trains object to spending the Sunday at a distance from home; and there would often be a worse profanation of the Sabbath by detaining them in out of the way places, than by letting them run.

—By means of the Railway from Sholapore the order for which has been given, one of the most interesting places in India will be brought within easy access of the traveller; we refer to the ancient city of Beejapoor. We were greatly delighted with these remains when we visited them about nine years ago, and consider them much more interesting than many of the objects which travellers in India take pains to see, though, being a little off the ordinary line of travel, they are comparatively unknown.

—The *Bombay Review* says :

Father Rivington has been winning golden opinions at Calcutta. He delivered his first lecture on the subject—"Who is Christ" at the Free Church Institution. There was a very large attendance of natives. The lecturer spoke of his love for his own country, but added that as Alexander had said "If I were not Alexander, I would be Diogenes," so he could say.—If he were not an Englishman, he would be an Indian. The speaker contended that the essential doctrines of Christianity were contained in the Vedas and it was impossible to be a true Hindu without becoming a Christian. Does India ask "who is Christ?", "I reply" said the Father, that "Christ is the fulfilment of Vedic anticipation, the satisfaction of Hindu anticipation."

We are not a little surprised at the statement made by the Rev. Mr. Rivington, that the essential doctrines of Christianity are found in the Vedas. We would be thankful to this gentlemen if he would condescend to be a little more definite and inform us in which of the Vedas the essential doctrines of Christianity are found. The essential doctrines of Christianity are the unity, spirituality, personality, impartiality, holiness and goodness of God; man's moral ruin, and his absolute dependence on God for the hope of recovery; the incarnation; the fulfilment of the law by Christ; his expiatory death upon the cross; the necessity of the new birth; the doctrine of the Holy Spirit, the author of man's new nature; the gift of God, eternal life through Jesus Christ, proclaimed to all mankind; the judgment of the last day. Will Mr. Rivington say that these are found in the Vedas? The Bhagawat Gita is worth all the Vedas, a hundred times over; but he would be a bold man who would say that it taught Christianity. We fear that in seeking to say something pleasant to the Bengalis, the Rev. gentleman forgot the loyalty that is due to Him who is the Truth, the Way and the Life.

—May 20th, the Tuesday before Ascension Day, was fixed upon by the Lambeth Conference as the annual day of Intercessions on behalf of Missions, to be observed in the Church of England. In calling attention to this, the Bishop of Calcutta, in his letter to the Clergy, introduces the suggestion that along with the subject of Mission should be combined that of the Unity of Christendom. By this is understood the union of the Greek, Roman and Anglican churches. We are quite of the opinion that it would be very appropriate to combine with the prayer for missions, prayer for the union of Christians, but would recommend that the order pointed out in Our Lord's prayer, John xvii, be observed, and prayer be first offered for the separation of Christians from the world, and for their sanctification, and then for their union. We could hardly conceive of any greater disaster to the true church than to be found mixed up with idolaters and those who put tradition above the Scriptures.

—The King of Siam has proclaimed religious liberty in his dominions. This proclamation is described as all that one could wish. No obstacle to the profession or propagation of Christianity is to be tolerated. No similar proclamation in modern times, it is said, has been more complete and in no country is there a more open door for the truth than in Siam.

—Mr. Spurgeon was lately asked by a Scotch correspondent to give him some counsel by means of which he might be able more successfully to meet the assaults of the

adversary. The correspondent said he had been for 25 years suffering much from the temptations of the devil.

"It may be when I am on my knees praying to God, that he will come to me as sudden as a gunshot, and I believe doing all he can to steal my heart and affections away from God and heaven, and trying to make me say some wrong word; and many a time he will make my heart and flesh tremble while I am at my meat, or talking, or in the house of worship, or travelling."

The poor man had addressed him as the very Rev.

In his reply, Mr. Spurgeon says he demurs to being addressed as "the Very Rev." for, in his opinion, "reverend" and "sinner" make a curious combination, and as he knows that he is the second, he repudiates the first. To him it is surprising that such a flattering title should have been invented, and more amazing still that good men should be found who are angry if this title be not duly given to them.

Mr. Spurgeon comforts his correspondent by assuring him that other good men have been thus tried, and by reminding him that Satan will naturally trouble those most who are striving most to get away from him. We can imagine, however, that the tempted man would ask if Christ had not promised peace to his disciples, his own peace, peace which passeth all understanding; if the word of God does not even offer *perfect* peace. He might remember that the Christian is depicted as covered with the shield of faith so that the fiery darts of the adversary shall not even reach him. He might ask what John meant by saying, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." We feel prompted to say a few words on this subject, emboldened by the fact that we well remember a time when we ourselves greatly suffered from the most unwelcome but persistent recurrence of evil thoughts in the mind, bringing us into straits of anguish and bewilderment, from which we obtained a complete and apparently final deliverance. We were at the time fearfully watching the moods of our mind, greatly desiring that they should be unstained by a single evil thought. This was of course a right solicitude, but there was the oversight of a most important truth, that it is only as we *look to Jesus* that the mind can be kept pure. The mind is not made for introspection. There is another law of the mind that needed to be attended to: the *fear* of the recurrence of a certain class of thoughts ensures their recurrence. To fear them is to think about them, A third principle has also to be remembered in these cases: viz. that the effort to banish a particular thought only fixes it in the mind. Deliverance can only come by getting the mind absorbed in another class of thoughts altogether. The victory is obtained by faith. Faith teaches that we are in ourselves depraved and incapable of any thing good; that Christ knew this perfectly when he first received us, and instead of expecting any thing good from us asks only that we may let him impart of his fulness all the time; 3, that Christ knows that we love him and desire to be pure and have no complacency with these evil thoughts, but, on the contrary, hate them with a perfect hatred; and 4, that Christ undertakes that we shall be delivered from them, if we will only trust in him with all the heart. In the exercise of this faith, the believer will not be in the least disturbed at the recurrence of these evil thoughts. He will just say to himself, My Lord knows all about these, he knows how I abhor them, he is my physician and knows how to do his work and I will not allow myself to be in the least troubled by these things, but just praise him for his glorious love and perfect sufficiency. When the believer has got as far as this, he will find that he has got a complete deliverance. The moment that he ceases to fight with these things and treats them with the contempt they deserve, he is freed from their malign power; they have lost their sting forever, and their visits cease with his fear of them.

—It is said that such remarks as the following are heard in the higher circles of Society in Russia:

"We have given the Bulgarians a constitution; we must now help ourselves to one, and put some limits to this crass absolutism. It is impossible that we, the great Russian nation can be content to lag behind these poor Bulgarians."

The dispute between the Bishop of Colombo and the Ch. M. Society's missionaries is now mainly reduced to one issue: these missionaries deny that the Lord's Supper is a sacrifice and the Bishop affirms that it is. Excluding the C. M. S. missionaries, most of the Ch. of England clergy in the Island agree with the Bishop in maintaining the doctrine of "a sacrifice in the Holy Communion." The C. M. S. missionaries have certainly the word of God on their side. Christ offered *one* sacrifice for sins; *once* hath he appeared to put away sin by the sacrifice of himself; he was once offered to bear the sins of many; and over and over again, in the Epistle of Hebrews, is the greatest emphasis placed on the word *once* in speaking of the propitiation. The Bishop's doctrine is none other than the doctrine of Rome, whereby she binds the laity hand and foot and hinders any one from receiving benefit from the death of Christ except through the priest. The question of *stantis aut cadentis ecclesiae* is involved in this, and we hope the missionaries will endure to the end, in defence of the truth of God.

—We are glad to learn that a considerable sum of money has been left to the Am. Board of Comm. for Foreign Missions. By the will of the late Mr. A. Otis of Norwich, Conn. about 750,000 dlrs. has been bequeathed to a number of literary and benevolent institutions; of this, 10,000 dlrs. goes to the Am. Board; the residue of the property, amounting to over $ 500,000 will go to this Board. The board will, we trust, know how to use it so that other friends of the Society will not suppose themselves discharged from the obligation to contribute. It should be devoted to the opening up of new work and sustaining of the same.

—The Earl of Beaconsfield, speaking in the House of Lords, on the depression of trade, said:

In his experience he did not think it had ever been so intense. The remarkable feature of the present agricultural depression was that the agricultural interest was suffering from four continuous bad harvests, and these bad harvests were for the first time accompanied by extremely low prices. Foreign competition had no doubt exercised a most injurious influence upon agricultural interests. But we deliberately, after fair warning, adopted the principle of free trade, and this was one of the consequences.

He referred to the gold of California, changes in currency, &c., but said not a word about the paralyzing influence on trade of the £140,000,000 expended on liquor.

—We have been favoured with a copy of the Address delivered by Col. Olcott relating to the Theosophical Society. Reserving any thing more that we may have to say, we only at present notice 'the principles, rules and by-laws' of this Society. It has been stated (without proofs cited) that the membership of the Society already reaches 25,000; but this it appears is a mere drop in the bucket compared with the actual membership of the Society. Here is what is affirmed in the document we have referred to:

"The Theosophical Society comprises two great divisions known as the Eastern and the Western divisions. The first embraces all inhabitants of Asia and Africa; the second all those of Europe, North and South America, Australia and Islands not included in the above geographical relations."

Thus, by one stroke of the pen, all people that on earth do dwell, without their consent having been asked, find themselves embraced by this Society. Both of these divisions are under the care of a council, and the President of the Society has the direction of the whole. The Pope may now hide his diminished head. It may seem uncivil to question the official documents of the Society, but it strikes us as probable that what is really meant is that all mankind are *eligible* for membership when ready to comply with the rules of the Society. We further learn from the said rules that fellows are either *Active, Corresponding* or *Honorary*; and *Active Fellows* are divided into three sections 1, the Initiated, second, those who are ready to lay down their lives for a brother Theosophist, and 3d, Probationers. Note: It is not lawful for any officer of the Parent Society to express by word or act any preference for one section more than another. We should mention that there may be branches composed solely of co-religionists as Buddhists, Hindoos, Zoroastrians, Jains &c. We are glad that there is no mention of Christians, and tender our thanks for this act of grace.

—Occasional reference has been made to the plague of rats with which the Deccan has been visited this season. It has affected not one or two contracted districts, but a widely extended region of country and has proved a foe that the cultivators have found themselves utterly unable to cope with. We believe that this visitation has been unprecedented, the oldest inhabitants not remembering any thing like it. Coming after the successive scanty harvests and the locusts, we do not wonder that the unsophisticated inhabitants regard it as of the nature of a divine judgment. The Bishop of Calcutta suggests that prayer for those who are suffering from dearth should be added to the other prayers of the day of intercessions. We think that all Christians in India should lay to heart this sad condition of things, and constantly plead in prayer for those who are suffering such things; and in order that they may offer prevailing prayer let them offer themselves and all that is theirs to the Lord for the relief of the suffering, as the Lord may direct.

—The Report of the Arcot Mission of the Reformed Dutch Church in America, con-

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tains statistics showing that the Christians treble every ten years. The stations occupied by this mission are 9; outstations 88; missionaries, 4; churches, 21; communicants 1,112; adherents, 6,083. Many of the villages reported last year as having renounced heathenism have remained firm. 451 adults were baptized last year. Some of these were of good caste. Two of the oldest missionaries, Rev. Drs. J. W. Scudder and J. Chamberlain, have returned from America in renewed health. The Rev. Mr. Heeren who left on account of ill-health, died in America Oct. 15. We reserve the report for further notice.

—The Rev. Messrs. Hawker and Lemare are carrying on the work of the London Mission in Belgaum, the Rev. Mr. Smith being in England. Last year occurred the death of both Mr. and Mrs. Beynon, identified with this Mission for half a century, and whose names will long be held in affectionate remembrance by those who knew them. Under the head of evangelization, the Report speaks of an unusual interest created in the towns and villages by dissolving views illustrating the life of Christ, as an auxiliary to preaching. The famine, says Mr. Hawker, has left a terrible legacy of poverty, debt, disease, and bereavement behind it. Field after field is overgrown with weeds because the farmers had no seed and no cattle for the cultivation of them. The work of the Mission is carried on in English, Canarese, Tamil and Marathi. Native ministers, 2; evangelists, 3; catechists, 2; communicants, 43; adult baptisms in 1878, 11; Chr. teachers, 3; others, 19. The famine orphans have been made over to the Basel Mission.

—An interesting notice of the recent camp-meeting from one who came 800 miles to attend it, we are obliged to reserve till next week, on account of the crowded state of our columns.

"The Fulness of Blessing or, the Gospel of Christ as illustrated from the book of Joshua. by Sarah F. Smiley." We can heartily recommend this book to our readers, as calculated to raise our conceptions of the privileges that accrue to us in Christ. We give an extract or two.

"There are always to be found those whom indefiniteness suits. The vague teaching shelters their want of true devotion to God. They carefully avoid a crisis. They are not wholehearted enough to be decided. They do not want to face the question, Do I from this day follow the Lord fully? Am I ready to be made conformable unto his death, that I may know the power of his resurrection? Am I willing that God's Holy Spirit should baptize my whole being, spirit and soul and body, so sanctifying me and keeping me blameless unto the coming of the Lord? Such questions search the heart down to its hidden thoughts and intents. It requires the truest faith to die with Jesus, and to live only in Him. But such thoughts can only irritate those whose policy it is to evade conviction of their true state. And even where it only results in hesitation, yet what terrible quicksands of unbelief even this discloses. No, they do not care to give over their whole being to God. They desire to keep to themselves the control and the choice of many little things, for God might not always care for their pleasure nor secure the interests they most prize. Poor soul, thou art weighed in such a balance and found wanting, look yet again that thou mayest see. The first step out of every difficulty is the removal of our misapprehensions of God." P. 95.

"Christ through the Holy Ghost taking our nature upon him, and we through the Holy Ghost becoming partakers of his Divine nature; He the only begotten, eternal Son of the Father, born of woman, and we born again of God, are yet to be brought into that wondrous union, which is by preeminence the great mystery of the Gospel, as well as God's eternal purpose in Christ Jesus our Lord. Christ is yet to be all for his Church and his church all for him. Few know this hope of their calling—none unless God has revealed it into them by his Spirit. To all others it is as an idle tale—heard, but neither believed or understood." p. 132.

She has something to say upon the subject of instant sanctification.

"The system which teaches that entire sanctification is an instantaneous work, has the feeblest support from Scripture, either as to the doctrine or the phraseology. Experimentally, the results of such teaching, however flattering for a time, are finally most disastrous. The poor soul, once beguiled into self-deception, and the assertion of claims which cannot be soberly sustained, is either pushed on the one hand up the heights of presumption, or else is driven back on the other to drop into the depths of despair. No close observer can doubt that such has been the general tendency of the teaching, while happy exceptions may be seen, where there has been such a private adjustment of its terms as virtually to change the doctrine. Besides this the love of God shed abroad in the heart has a wonderful power to render error innocuous. But taking the system in its legitimate results, there can be little doubt that eventual loss is sustained by its supporters. The testimony which it encourages has a singular tendency to recur to past experiences, or, if touching upon the present state, to claim little more than the conservation of former blessings. Meanwhile, the importance attached to such testimony repels those who like the apostle desire not to know the speech of them that are puffed up, but the power. The unhappy result in the case of any who recoil from the assumptions in doctrine linked with such inconsistencies in life, is that they do so, as though released from all further inquiry upon the subject. They begin to waste their strength upon controversy, and are more eager to point out the logical inaccuracy of the system, than to find a true remedy for their own short-comings.

"A right relation to Christ must precede our growing up into him in all things. Happy that moment when the eye sees him. And how often is it the work of a moment at last. The sunrise may have been long heralded by steady increase of light, and yet it is in a flash that you see the golden orb itself. And when once the eye long occupied with self, whether in seeking its pleasure or in proving its weakness, is lifted at last to see Jesus as the Prince and Perfector of Faith—when it sees that it is Christ that it wants, and that this Christ is waiting for us having all power in heaven and earth, it has had its vision, it has had its call 'arise and go over Jordan.' Seeing Christ, arise, give thyself fully to him, to receive his fulness, and henceforth go on to apprehend that for which thou art now apprehended." pp. 96-9.

FAMINE!

Of course not. But the Adoni camp appeared yesterday much as on March 21st. In the Hospital camp were 216, of whom 90 were children. Outside the camp, fed one meal a day, are still about 500, perhaps 150 of them children. The grand total seemed less than on my last visit. Daily the authorities are sending away 20 to 50 to the villages from which they are ascertained to have come. Yet the number reduces by no means so fast. Poor starving creatures come in daily from every direction. Those are the helplessly ruined relicts of the famine of 76 and 77. The "Mansion House" funds still last, and the Municipality of Adoni are perhaps doing what they can with some part of it to save those starving from death. The camp hospital takes under medical care such as are helplessly sick. As long as they can walk and beg, they are not taken in. Guinea worm, ulcers, itch, dropsy, bad eyes, &c. are the noticeable ailments.

At the writing of my last we had taken 14 from Adoni while we had 4 at Goolburga. 2 more were later taken making 20 in all. As before stated we covenanted with the Lord if He sent us means to increase this number to 30. During the month of to the 21st of April, the Lord sent us considerably over Rs. 200.

The Lord rained this money most graciously. It came from almost every part of India. This could not have been but for the agency of the "*Guardian*." Our cash balance on the 22nd was 180 Rs. Bro, Davis and myself felt that the Lord had assuredly taken us at our covenant offer. Yesterday I selected 30 more little children ranging from 3 to 9 years old. And yet these are more than as many more who were all crying with outstretched arms "*Take me.*" My heart bled because I could not. All these 30 are parentless, and have no grown up relations or frineds to care for them. These 30 and the previous lot of 14 make 44 I've taken away from the Adoni. And I fear 50 more are here as destitute and relationless as any we have taken. May the Lord send some kind heart after them. Unless the Lord clearly indicate His will by sending us large increase of funds I fear we can take no more. Yet our hearts are open. If the Lord show it His will we will take another 50. We hope to have a piece of ground at Goolburga, upon this we must build small huts for these 50.

Our prayer is more mightily unto God for a "woman full of faith and the Holy Ghost" to prune, to water, bend or help, these little ones for Jesus. Some of us preach to smaller congregations than this. We are trying to bear these 50 souls every hour up before the Father's face in prayer. Bless God who hath declared himself "the Father of the fatherless." He does hear us. We find in such numbers we can keep the orphans at something less than Rs. 4 per month. They will probably cost Rs. 3 per head per month. We need not say we have been led into this work by the Lord.

We have nothing save God's everlasting promise for our "base of supply." Again we ask as before the prayers of all who have faith, that we may see these little ones converted to Jesus. We are trying with much prayer to teach them an hour or more a day of Jesus. We are greatly rejoiced at their readiness to receive the truth. Shall we say we try to get near them. What will our friends say if we tell them we go to their little house, sit down on the ground among them sitting all around us, and talk with them thus. This humility is nothing compared to that of the Son of God. But it somehow gets us the hearts of the children and we will try to lead them to Jesus. Pray for us, Christian friends without ceasing. They, whose heart the Lord hath made willing may aid us in this work. Rs. 360 would give them good quarters for another year. Any correspondence may be addressed to A. C. Davis (Engineer) Goolburga; the writer at Bellary; the Editor *Bombay Guardian*; or P. Geering-Loco. Foreman, Raichore.

We rest in John 15-7 backed by I Peter 1-5, and rejoice in the consequent privilege of asking.

C. B. Ward.

In a letter subsequently received Mr. Ward says, God hath increased our faith and if He help us, we shall increase the number of our orphans to 100.

The Bombay Guardian.

SATURDAY, MAY 3, 1879.

REMINISCENCES. XVII.

Extracts from H's journal:

"Florence, Apl. 30, 1837. This day I complete my 21st year. I would forget it, and I strive to shake off the unhappy reflections it creates in my mind, but still I must make the record in this book of thoughts. I feel old yet young; as if ready to die, yet new in life. Like one with immense hopes who becomes mad, and in after life, restored, finds that he has leaped through life unwittingly. It is another day from that I once imagined it to be. But away reflection, I will forget it.

"May 7, Florence is agreeable in this weather. Days pass away unnoticed, unimproved. How inactive this life. I have become too indolent to think. But thought is painful. How deplorable the state of that mind which takes pleasure neither in retrospect nor in prospect. It seems to me, though mayhap I may be mistaken, that my father, in lieu of making me independent now I am of age, wishes to make me still more dependent upon him. I say nothing. Perhaps he triumphs. What does a father care for the affections of a son, who is satisfied with the latter's passive and quiet endurance of a maintenance such as befits a boy of 12 years? I am too proud to express discontent. He knows it and cares nothing for griefs which are not clamorous. But his indifference may be carried too far; I am subject to fits of irritation; when the next one comes it may decide my destiny. My destiny! inglorious and mean; a bubble that breaks from the flood in the nighttime, no sun nor moon to paint it with their gay hues."

Much more creditable would it have been to the writer if, instead of indulging this bitterness towards the father who was ungrudgingly supplying all his real needs, he had had the frankness to ask him for what he wanted. How lightly he estimates all that that indulgent father was doing for him, and how boldly he stigmatizes him with a want of affection at the very moment when it was only too evident that he had no affection for his father. If any body had applied to him the language of the Bible, "The heart is deceitful above all things and desperately wicked, who can know it?" H. would have thought himself outrageously aspersed. But the application would have been most pertinent.

"12th. To-morrow, we shall depart from Florence and I may as well bid my adieus to Italy, as we shall probably be *en route* till we reach Munich. I consider myself peculiarly fortunate in having made the acquaintance of A. M. I would willingly linger in the society of this person, but my destiny bids me follow in a particular wake, and we must part. Adieu, fair Italy! I have surprised thee in thy worst attire. I have discovered that thou canst be a dark and sunless land. I forgive thee, and will return some day when thou shalt be in thy loveliest plight. Perhaps even now when I am bidding adieu, thou art new burnishing thy sunbeams, and preparing for an aurora all thine own. Farewell, a word that must be and has been. Left the 13th. Had a most agreeable surprise in Bologua. There we found the most perfect operatic company we have seen in Italy. I cannot express the pleasure afforded me in witnessing Lucia di Lammermoor and Marino Faliero, magnificent operas of Donizetti. At Modena, 16, found some fine pictures in the gallery, especially the Christ of Guido. 30, 000 inh. At Mantua saw Giulio Romano's works. 28,000.

"23d. Innsbruck. So far my observation of the Germans only make me regret and long for Italy. I now discover how congenial that country and her people are with my nature.

"May 30. Munich. Journey from Florence ineffably tedious and never to be remembered. The strong contrasts presented to a traveller, are the most entertaining feature of one's peregrinations. Nothing could be so opposite in divers respects, if not in all, as Italy and this country. This is a fine town highly ornamented and in its external aspect, as rich and agreeable as any I have visited. The good taste and liberality of the present king have almost created it; at least have mainly contributed to render it the handsomest city of its size in Europe. 80,000. The English garden is of immense extent and laid out with judgment. There are several beautiful *places* (open squares) here; wide streets and many handsome edifices. The theatre has an admirable facade. The Pinacoteca is a fine building likewise, and in the rooms of the Italian school I felt at home, was in Italy again. It is a noble collection: Da Vinci, Correccio, Raphael, Guido, Domenichino, Murillo. Titian, Giorgione, Rosa, e tanti altri.

"Sunday, there was the Fete de Dieu. It was high festival; the people of Bavaria, I find, have some points of resemblance with the Italians and are even more gay. An immense procession preceded the King, (who walked) through the streets, excellent brass bands playing the while. In the afternoon all the people went into the country to dance and drink beer. The Glyptoteca is another charming edifice and contains a beautiful collection of statuary.

"Rather disappointed in the Chapel music. Had expected too much; exceedingly fine withal. Made some progress in the language. June 6, Left Munchen. Then Augsburg, Ulm. 9. Made a pedestrian excursion *en avant*; laid me down in the cool shade of a tree, on a hill top, and awaiting the coach, thought of old times. An hour passed and fearing I had mistaken the road, inquired, and the answer verified my suspicions. I was compelled to retrace my steps and when I had regained the road, to walk another distance of 18 miles, which I did without once pausing. Entered Switzerland again at Schaffhausen, and thence along the green Rhine's pleasant banks to Basle. Here my brother (aged 13) joined us, and we were glad to see him after a separation of nine months and more. I have two days to kill at this place.——I did it, they were smoked to death.

"June 19 Carlsruhe. Left Basle 15th. By Freyburgh to Strasburg. The Cathedral fine. My tastes have altered in Italy; I love but the classical; still the Gothic must be liked. Read a book yesterday wherein I found a lovely character drawn. It reminded me of my fair *Parisienne.* I know I have once to be in love; the bliss will be short-lived and succeeded by a great counter fortune. It will be a crisis, an era; and afterwards I shall find my mind strengthened and impelled towards that particular scope, long since chosen. I long to be in Paris. One short month. My heart is tired of me; it must away. I shall be the better for it. It interferes with my resolutions and my elected duties. My imagination, thank God, begins to revive with the more genial aspect of nature. I knew it. The cold weather had but locked it up in my unconsciousness; but the thaw has commenced. Enthusiasm will come after. With it my irritability, which will beat against the things that thrall my time of life. *Voyons.* I can do nothing but walk in shady avenues, and feed my thoughts with every tiny recollection of her whom I met in the Tuilleries, nearly a year gone by. I have seen her again. Yesterday. It was in that book. In no other book will you find her. To see her once more! I ask this boon of fortune. If it deny me I cast it off, defy it and will make its opposite, its hated antagonist my only friend."

There is a lot of this which we need not transfer. Two passions contended with one another which should have this individual, and sometimes one seemed to be in the ascendent sometimes the other; disappointment in one direction only intensified his devotion to the other; he was the shuttlecock of these two battledores until he discovered that were they both cheats asserting an authority that belonged only to One whom he was very far from knowing.

"The extraordinary effect wrought by a girl in a book, shall not be passing but lasting; a dwarf shall grow a giant, before I forget the resolutions which I am silently making. Could we be known to each other, could I find the chords of her heart responsive to mine, I am prescient that I should be radiant with a new existence. I should prepare myself for the great task, for the Christ. She alone could give me the ideal of that one whom I am to body forth as the temptress of the Son of God, making the heir of heaven's throne hesitate between her and heaven.

"June 23, 1837. Behold us now in Frankfort. From Carlsruhe we journeyed to Heidelburg, filled with students and ornamented with a beautiful ruin. The land of picturesque ruins. 21. To Darmstadt, another very pretty town containing 21,000 inh. and 600 pictures; some of these of the Italian school. I have seen here a modern German opera by Winter, Faust by Spohr, and Mozart's Titus. Though executed by a mediocre company, Faust pleased me wonderfully; I would hear it a dozen times; it contains some sublime things. And with the Clemency of Titus I was greatly pleased. But such harmony must be heard often to appreciate it. Still I find more mind than soul in it. This Frankfort is a pretty place, surrounded by agreeable promenades; the *Main Lust* a pleasant place of resort. A free town withal; garrisoned by Prussian and Austrian soldiers, and liveried establishments incessantly meeting you in the face; free town indeed!"

H. was intensely republican in those days.

INTERNATIONAL BIBLE STUDY.

May 11*th*, 1879. *Nehemiah* XIII. 15—22

We have here an account of the way that the spirit of Nehemiah was affected by the general disregard of the law of the Sabbath. The law of the Sabbath is the first law for the guidance of man of which mention is made in the Scriptures. No sooner has the sacred writer completed his account of the Creation, than he proceeds to say that God, having rested from all his work on the seventh day, sanctified it and blessed it. This is said with reference to man. God himself is at perfect rest in the midst of all his mighty works, and the entire universe leaves him as free and unburdened as if there were nothing to occupy him. But God is addressing man in an infantile state, and adapts himself to his feeble power of comprehension. The institution of the Sabbath made the week to be of seven days instead of six, which would otherwise have been the measure of it. And it is truly remarkable that in India we have from time immemorial this division of time into seven days. God sanctified and blessed it at that time, before the fall of man. He did this by separating it from the days in which secular labour was to be carried on. He blessed it in such a sense that it would prove a blessing to all who would observe it. One great end that God had in view in the institution of the Sabbath was to teach man to walk by faith. The habit of seeking worldly good, intensified by the six days of labour, would naturally lead him to continue seeking it on the seventh; the instinct of self preservation would prompt him to continue at his work;

and just here would arise a trial of his faith. God on this day bids me rest; he says this day is his, not mine, and I am to rest for his sake; as it is his command, and as he is my Friend and benefactor, it will be well with me if I obey him, and I will not mind the possibility of losing something by not working. We see how it would prove the faith of those to whom its observance was commanded; when faith was wanting the Sabbath ceased to be observed; until at length in the days of our Lord, the Sabbath became a means of self-righteousness to the Jews; instead of bringing more of God into their life, it only had the effect of intensifying their self-confidence. Like every other blessing of God, according to its power to bless is its power to curse when perverted. *Corruptio optimi, pessima.* Nehemiah was a man of faith, and he saw very distinctly that the blessing of God could not be expected if the Sabbath were violated as was then the case. He did not say, I am but an individual, and have no power to reform this great abuse; if the influential men were on my side I could do something; I must just keep the Sabbath myself and in this way set the people an example; no, whenever he saw an abuse he could but fling himself against it with all the force of his being; the odds might seem immense but God was on his side. Perhaps he was tempted to say to himself, The Lord has used me to some extent and I shall only spoil all by declaring a crusade against this thing; the time has not come for that. Whether or no, he must do battle with this thing, more formidable than a hundred Sanballats. And are there not in our days some great iniquities waiting for some knight-errant of the Lord Jesus, to come out against them with sword and shield? And are there not too many silent Nehemiahs in these days, lamenting the evils but concluding that on the whole they are not called to go out against them? If any body might have excused himself from going out against Goliath, the stripling David might have done so; but he did not so. What we want is a deep sense of the dishonour done to God by the Sabbath breaking, intemperance, opium traffic, and licentiousness of the day, and a conviction that God knows how to use even the humblest agency that is fully made over to him. God gave a Sabbath to mankind 2500 years before the Sinaitic promulgation of it. And in the Christian era we have the Sabbath of the Lord's day. To the people of God it is not, and never can be, a burden; but to those who have not faith it is a burden. Let this very repugnance of theirs show them what it is they really want, namely, a heart at rest from itself and at peace with God; then will the Lord's day prove a delight to them. But to the entire labouring world it is a great boon, an unspeakable blessing, adding probably many years to the life of every one and saving many from madness and from the tendency to forget God. We think it a question if the Christian religion would have retained a footing in the world, if it had not been for the Lord's day. This is sometimes called the first day of the week; but it seems to us incorrectly. It is so called in the Gospels, because they were first written for Jews, to whom our Sunday was the first day. But it is to us, what it has always been to the people of God, a day of rest after six days of labour. To the Jews was given the ministration of condemnation; a dispensation designed to make them sensible of their need of the grace of God; heavy burdens were bound upon them which neither they nor their fathers, said Paul, were able to bear. But Christ's yoke is easy and his burden is light. He tells us that works of mercy, of necessity and of religion may be done on the Sabbath. For the letter of Moses we have the Spirit of Christ. He is no true friend of humanity who makes light of the Sabbath or confounds it with other days. The lesson of faith contained in the ordinance of the Sabbath, is just as necessary to us, as it was to the Jews. The right keeping of the Sabbath has a tendency to bring all the other days up to a higher level, the neglect of it has a tendency to drag all the other days down.

LANOLI CAMP-MEETING.*

(Continued.)

April 12. Evening service. Bro. F. Preached on Eph. vi. 7. "With good will doing service, as to the Lord and not unto men." Two ways of ascertaining the high way of Holiness; 1, by study of the Scriptures, 2, by considering our relationship to Christ. Christ a King; his kingdom spiritual; we must belong to his kingdom before we can serve him. Conditions of citizenship. 1. Departure from iniquity. 2. Complete surrender of ourselves and all that belongs to us into the hands of Christ. Except a man forsake all that he hath, he cannot be my disciple. This implies a radical change, not merely the acquisition of knowledge; born again; as the seed must die. The Lord saves unto the uttermost those who thus confide in him. The thoroughness of this salvation is tested by the circumstances in which the believer is placed, which are often very severe and trying. Abraham proved himself a worthy citizen; the severity of the trial only revealed the completeness of the salvation. The will of God becomes the will of the disciple. There is a class not fully saved, consisting of those who have the desire to be conformed to the will of God, but are without the power; not in the kingdom, but are being led towards it. Salvation to the uttermost proved by moral responsibility. The separating nature of sin. Repentance the porch, Faith the door, Holiness the temple. Glorious possibility. Bro. O. did not wish to be a hindrance in the way of the Spirit. Blessed season of prayer followed. Bro. B.'s prayer embodying the reasons for our trusting God entirely; Spirit moved our hearts. Precious prayer-meeting.

Apl. 13. Sunday. Dr. F. Read Eph. v. 23-33. Introducing the love-feast, spoke of God's love, Christ's love, the believer's love having its source in the Spirit's love. Bro. B. said that he had been led to find all blessing in the word. The word in the heart was Christ in the heart. Bro. S. in a similar strain, dwelling on the preciousness and sufficiency of the word. Bro. N. was enjoying the love of God, the grace of Christ and the care of the Spirit; wanted more, but nothing else. Bro. R. testified to the abundant grace that enabled him to love God with all his heart and his neighbour as himself. He was nearer to God than he had ever been. Bro. G. said the Bible was sweeter to him than honey, and wished to live for the glory of God. Br. R. Intensely satisfied with Christ and his service. Moved first by gratitude, now by love to him for what he is. Sist. F. said she wished to be like Jesus in every respect. Br. E. thanked God for the abiding presence of Christ. Bro. L.—saved through Jesus; unfaithful but delivered. Christ now his all in all. Sis. S. at the fountain drinking; nearer to God the desire of her heart. Bro. D. had no confidence in himself but trusted in Jesus. Bro. C. realized the presence of God his Saviour; thankful that he had been permitted to come from the districts to attend this meeting which was to him a place suggestive of heaven. He had found God a sanctury in the districts. A native Chr. Bro. spoke of the way in which his mind had been solemnized by the sacredness of this scene, and by the oneness knitting all together. Sis. N. "More of Jesus;" so filled as to show forth his glory; Oh, to be of use! Bro. R. had been much troubled about one thing; had found it not difficult to love Christ, but failed as regards love to one's neighbour. He had been brought to see that this love could not be developed by effort, but by having his own heart filled with Christ's love, and by learning to put himself in the place of his brother. A Br. said that he had been in these meetings like a lump of ice before a strong fire, melting away. Had been in a cold state, but was thankful for the blessing here received which he trusted would be abiding. Sister M. had been taught to yield all up to Christ. Bro. B. had come anticipating blessing and had received it. Found the service of Christ a gladsome and free service. Bro. S. had come for a deeper work of grace. Finding it necessary to give up all, had been arrested by one thing and another which there was an unwillingness to abandon, but one after the other had been able to lay all on the altar and had been greatly blessed in doing so. Bro. M. found that all things that pertain to life and godliness are ours in Christ. Would go back loving all, a thing in which he had hitherto failed. Bro. O. Jesus fully saves me now. Bro. G. spoke of having been hindered by something lawful, but not expedient, and which he had now given up. Bro. W. came for the sake of others, that he might obtain such power and love as would enable him to work more effectively. Sis. M. thanked God for the Saviour; found all fulness in him. Bro. W. filled and humbled. Br. L. "Closer than a bróther." Many others gave similar testimonies. The Lord's Supper followed; about 200 partook, a blessed and memorable season.

11 a. m. Bro. B. preached on Rev. iii. 20 Hymn, 'knocking, knocking.' Br. R. said that he had lost about three quarters of the sermon in consequence of the reference made to the death of Bro. Torbet, His thoughts had gone out to the parents and friends of this brother who would now soon be hearing of the sad event and for whom he begged that much prayer might be offered up that the Lord would prepare them for the heavy tidings. Bros. O. R., and F. engaged in prayer in their behalf, also for friends at sea.

7 p. m. Bro. S. preached on "He restoreth my soul." Work of restoration necessary because of the natural apostasy of man; sin no trifle, nothing less than the mighty power of God can deliver from it. Natural amiablility no ground of exemption; the condition of all hopeless as regards any power of restoration in them. The death of Jesus not enough; there must be regeneration and the indwelling of the Holy Spirit. The motive of restoration, 'For thy name's sake.' God is glorified in those who go away into everlasting punishment, an unpalatable truth, but one that must be spoken. But God is in the highest degree glorified in the salvation of the sinner. Jesus specially enthroned in the hoart of the believer. Seekers were afterwards exhorted to come forward and 7 or 8 did so and after prayer offered in their behalf some of them testified that they had received pardon and peace.

Apl. 14. Bro. C. preached on Col. I. 21-23. Reconciliation through the death of Christ, not merely to take us to heaven, but that the glory and power of God might be magnified in our victory over Satan and sin, so as to be present-

* We are indebted to a friend for these notes. A mistake was made in reproducing in our last the remarks of Bro. O. (11th, 7 A.M.) The portion following the words 'During the last 15 years' was not given as personal experience but as a statement of the points needing to be attended to by all, in order that the blessing referred to might be maintained.

ed holy and unblamable and unreprovable in his sight. Consistency a greater power than mere preaching; heart purity necessary for effective work for God. The means of grace not grace itself.

11 A. M. Br. F. preached. John XVI. 7. The loneliness of the disciples consequent on the departure of the Saviour, the comforting promise of the Spirit's advent. Expediency seen in the fact that the death of Christ was in itself insufficient to save the world; also in the exhibition of God in Christ, which is consummated by the indwelling of the Spirit, manifesting to us all the glory of Jesus and therefore of God. "Hereby we know that he dwelleth in us by the Spirit that he has given us." If we do not have this knowledge, it proves that we have not received the Spirit in the promised fulness, and have not that which Christ ascended up to bestow. The suffering and the glory following, the angels desire to look into; glory due to the Spirit. The Church backslid, and the glory was obscured; not yet fully restored, but the loss felt, the need is seen. "His glory shall be seen upon thee." This the strength of the Church, surpassing the victories of the Old Testament heroes. Prophecy points to this. When he is come, he will convince the world; this is the Lord's order. Exemplified last night. Consecration illustrated by Jacob's wrestling; his thigh put out of joint, no strength in himself, could only hold on to the angel of the covenant; this the secret of success and blessing. Quench not the Spirit; thwart not, or the work of the Spirit will cease; the displeasure of the Spirit is seen by a cessation of his office work. Spiritual intelligence dwarfed; cooperation of the believer necessary, that he be taught of the Spirit. The preacher, to illustrate the power of the Spirit, mentioned the case of a coloured woman known to him, originally a slave, who after obtaining her freedom, opened a onnfectionary shop in New York many years ago, and out of her earnings gave money sufficient to send a missienary to Africa and afterwards money to send two others, a woman with whom ministers were glad to have conversation, so instructed was she in the things of the kingdom. The grieving of the Spirit different from the quenching of the Spirit. Causing him grief; by not being habitually dead to the world and alive unto God. Prayer-meeting followed, conducted by Br. F. Consecration, if made reluctantly, grudgingly, not followed by the baptism of the Spirit. There should be intense hatred of sin and intense feeling toward God. Described a baptism of the Spirit received by him after consecration, when he had been overpowered, and falling to the ground remained some time in a state of unconsciousness. Many seekers of purity and pardon gathered round, and there was an earnest season of waiting upon God. Bro. G. gave glory to God for the grace that had found him the slave of sin in that very station some years before, and which had enabled him to walk in the enjoyment of the light of God's countenance for five years. A number of special requests for prayer were submitted and were then made the subjects of prayer.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I was much struck with a letter from the Rev. Mr. Le Mare in your issue of 19th inst., and should be glad of your permission to say a few words respecting it.

In the first place, it must be a cause of great joy, to every one who loves the Lord Jesus Christ, to hear that the poor, priest-ridden, idolaters of South India are flocking in hundreds to hear of him. But this is so obvious that I should not have troubled you, only for the remarks which I am about to quote from the letter of the missionary in the district—"I think we have had about twelve hundred new adherents since—(January 1879)—In a week I could treble that number, but it is no good, we have not the means to instruct them &c." Just before reading that, I had been reading the account of the first missionary tour undertaken from Antioch by Barnabas and Paul at the command of the Holy Spirit; and had been forcibly impressed, as I have been before, by their method of dealing with the disciples, as recorded in Acts xiv. 21, to 26. Now, with hearty respect, and love in the Lord, for those who have devoted their lives and talents, to the mission work, I would like to ask every missionary in India, why cannot the same methods be followed now? The method as it appears to me was just this. The Evangelists passed through a number of places preaching the Gospel. Those who received the word were instructed in the elementary duties and privileges of the faith; among which, no doubt, would be assembling for mutual help in the things of God, and common prayer. After the missionaries had gone as far as they were led, they returned on their footsteps visiting, conferring and ordaining elders in each Church.

Now, how can we apply this to present circumstances in India? I think very simply. If a man is really called of the Holy Spirit to itinerate as were Barnabas and Paul, it must be because the Spirit intends to use him as an instrument. Wherever he comes, some will hear. Now the facilities afforded by the printing press would enable the evangelist to place a New Testament, or portion, in the hands of some one able to read. Let him instruct them to assemble together for reading, conversation on the things of God, and prayer in whatever house is most convenient. Then on his next visit he would be able to judge with the aid of the Church who among them were likely to make the best elders. Let them be appointed to their office, abiding still in their calling, and take the oversight of the infant Church not for filthy lucre but of a ready mind.

These Churches would soon become mothers of similar ones in the villages and smaller places; all looking to the Lord alone for help and guidance; and managing their matters within the limit of their means. There would no longer be need for the despairing cry "I could treble that number but it is no good." Let me ask the dear brother who penned those words,—Are all the millions of this country to wait till the Churches at home can afford to pay missionaries and Catechists to do the work of pastors and teachers among them? Or will the Lord's servants learn to do as Barnabas and Paul did, "commend them to the Lord, on whom they believe,"—after making known the message of salvation to them?

Yours faithfully,
J. R.

Cannanore, 27th April 1879.

NOTICES.

WE have been asked to acknowledge receipt of the following for famine orphans at Goolburga: Collection by J. P. Yelgundel, Hyderabad, Rs. 35; E. P. Mysore, Rs. 50; A. W. Shahabad, Rs. 2; C. B. Bombay, Rs. 4; F. G. A. Raichore Rs. 5; a lady, 1 finger ring, 1 pr. ear-rings; Little Dot's saving-book, Rs. 3; Dot's Mamma, Rs. 10.

FRIENDS who wish to aid in the completion of the Meth. Episc. Church-edifice on Grant Road, are informed that the walls are well up, and it is hoped that the roof will be on before the setting in of the Monsoon; but that funds are urgently needed to complete it.

The state of mind most lamentable is that of *utmost languor.* In despair there is often life, activity; there is an infinite sorrow. In despondency there is a sombre poetry, on which the soul secretly feasts; but languor is near to annihilation.

Epitome of News.

SATURDAY, APRIL 26.

—*Bombay Gazette*; Berar: Mr. Christian, Police Superintendent of the Bassim district, was frightfully mauled by a wounded tiger, and only lived a few hours after. He was an excellent officer, and much liked in his district.

—Same; Rangoon, 25: Another Prince has been massacred at Mandalay, of tender years, the son of the late King, by the daughter of the Shan Chief of Theinnee, who refuses to recognize Theebaw's suzerainty owing to the massacre of Mekhara, a Prince who was married to another of his daughters. The Burmese Government have issued orders to prepare boat-loads of stones to keep ready to block the channels. Foreign artificers have undertaken to have a supply of torpedoes ready by June. Bhuddist priests, who have returned from British Burma, announce that Rangoon, Thayetmyo, and Tonghoo will be destroyed by fire in the beginning of May. Trade imports have stopped.

MONDAY, APRIL 28.

—*Lucknow Witness*: "Is there nothing that can be done to give the hard working employés on the Indian railways a better chance to enjoy the Lord's Day quietly with their families and piously in the sanctury? It is a shame that so large a part of them are made to work seven days in the week, and so denied their proper amount of rest and their proper privileges as Christians. Widely gathered experiences and statistics show this policy to be a great mistake even from a financial and temporal point of view. There can be no sufficient necessity for making so little distinction, and in very many cases none at all, between the Lord's Day and the rest of the week. There are some God-fearing men in posts of high authority and responsibility connected with the Indian Railways. Have they used their influence as much as they could and should to stop this great scandal and wrong, and to give the men what they claim for themselves, a day apart from labor for the special service of God? This is a matter to which the attention af the Christian public needs to be repeatedly called. We prescribe no man's duty to him, but we believe the laboring man has a right to this day of rest, and it is a crime as well as a blunder to take it from him."

TUESDAY, APRIL 29.

—*Englishman:* A man of the name of Bernard, in the employ of the E. I. Railway Company, is under arrest. This man, it appears, had been in the habit of paying clandestine visits to a Mrs. Sergeant, the wife of a driver, residing at Assensole. On the night of the 22nd instant, he is said to have gone to the house, and staid there some time with Mrs. Sergeant, Sergeant being on duty. From something that he heard while there, it appears that he was led to suspect Mr. Sergeant's ayah of having informed her master of his visits; and, an altercation with the ayah ensuing on his taxing her with this, he, it is further stated, took out a loaded pistol which he had with him, and fired at her three times killing her on the spot.

—*Bombay Gazette*; Madras telegram: The Madras Chamber of Commerce have entered a vigorous protest to the British Parliament against the action of the Government of India in applying taxes levied for famine purposes to the ordinary requirements of the Empire. The memorialists urge that by the financial measures adopted by the Government in 1878 they were subject to special taxation for the special purpose avowed, the object of Government levying such tax being to appropriate the money thus raised to form an Insurance Fund against future famines. While protesting

against the unequal incidence of the tax over different parts of India, and the injustice of exempting Government officials and the professional classes from the operation of the tax-the memorialists felt consolation in the belief that, however unfair and oppressive the contributions, they would at least be applied to the important objects for which they were ostensibly raised. In the opinion of the memorialists the public pledges made by Government are of a solemn and binding character, and cannot, without grave risk, compromising the dignity and good faith of the ruling authorities with the people of India, lightly be set aside. * * * The memorialists do not hesitate to affirm that any Bank or public Company which ignored solemn pledges given to shareholders in the same way Government have broken faith with the taxpayers, would forfeit all claim to public confidence.

The *Pioneer*:—The results of the outbreak of cholera at Hurdwar have been very serious. The latest reports from Kumaon are to the effect that out of 80,000 pilgrims who went from the hills to bathe, at the conjunction of the planets, in the sacred stream, about one-fourth are missing. This may be an exaggeration; but there can be no doubt that long ere this the bulk of the pilgrims who left Hurdwar from the 10th to the 12th *should* have returned to their homes. At Amset, they were warned off the hi h road usually traversed, and compelled (by the Bijnor police, it may be presumed) to turn off to the forest path—an unfrequented route through an inhospitable region. Until they regained the Kumaon and Garhwal road, they must have suffered great hardships; for water is scarce and there are no convenient means of obtaining supplies. It is not as yet known what the mortality has been, but we are informed from a reliable source that in the course of three days no less than 200 dead bodies were found lying along the last six miles of road leading to Ramnagar. As the distance from Amset to Ramnagar is some 70 to 80 miles, the thought of what a search along the remaining miles may have—or could have—revealed is appalling. Wearied by the long march in these hot April days; with cholera in their ranks; and without proper means of obtaining the necessaries of life—to say nothing of medical treatment—the returning pilgrims must have died off like rotten sheep. No wonder Kumaon counts her missing hill men by thousands. Who is reponsible for all this?

—The *Indian Mirror*: "The Mohunt or chief priest of the Fakirs of Sidds in the state of Bicanir, was imprisoned by the local authorities and on learning his arrest some seventy or eighty Sidds, fully armed, rushed into the compound of the British Agent, and declared they would kill themselves before his very door, if their chief were not immediately released. Their request was refused, and for two days they sat in a body outside the compound, making a great noise. On the third day it was found that the Sidds had prepared four excavations in each of which was a man seated ready to be buried alive, while the others declared they were about to destroy themselves. At first they refused to desist, but eventually became quiet though they would take no food, and about the fifth day some were dying of hunger. On the sixth day they gained their cause, and the priest was released on bail, so next day the Sidds partook of food, and on the following day broke up the encampment."

This devotion to spiritual authority is by no means rare in this country. Loyalty naturally takes this form.

Wednesday, April 30.

—The *New York Times* says "the amount of tobaco produced in the United States in 1877 was 195,500,000 pounds. Of this our people consumed 184,000,000 pounds, over four pounds for each man, woman and child. In England the average per head is nearly one and a half pounds, only about one-third as much as we use."

—*Christian*: "Our dear friends Mr. and Mrs. Grattan Guinness have suffered severe affliction during the past week, two of their children having died of diphtheria. "We have the fullest, sweetest assurance," writes our dear brother, "that these precious children are with Jesus, whom they loved." Mrs. Guinness and their eldest daughter have been graciously spared. The students have all left the Institute for the present. We are sure much sympathy will be felt with these faithful servants of Christ. The publication of the second edition of Mr. Guinness's book, "The Approaching End of the Age," has been delayed by these sorrows, but is expected to be ready in the course of this mouth."

—The mortality statistics of an eminent Life Assurance Company in London, show that the mortality among the publican class is 59 per cent in excess of that among society generally.

—*Christian*: Notwithstanding some opposition both from the professing Church and the world, the spiritual awakening in the Rhondda Valley continues to excite great interest among all classes of the community. Rev. W. Booth has been paying a visit to the various places where meetings are held, and has helped to direct the efforts of his zealous and single-minded helpers. We read of large accessions to the membership of various churches, more especially in connexion with the Baptist denomination. We look upon it as a good omen for the stability of the movement that the various ordained ministers of the Gospel are welcoming the young converts into their communion with a view to their shepherding and establishment in the faith.

—A letter from Mr. W. H. Gulick, dated Santandar, Jan. 14, appears in the "Quarterly Notes" last issued by Pastor Fliedner, of Madrid. Mr. Gulick says:—"The year that has just closed has been an eventful one for us. From about the beginning of it to its end, the Church has suffered continued and unrelenting persecution; but instead of destroying it, or weakening it, or doing it any real harm, it has manifestly added strength and fervour to its spiritual life. During the last three months the attendance on the meetings has steadily increased. It is surely only the Holy Spirit that could hold together, as it does, the little flock steadily to its numbers, in the face of all that they have to suffer."

—Dr. Cornish, in the Madras Census Report, observes:—"It has always appeared to me one of the most hopeful characteristics of the Indian people that they practically recognise the duty of supporting their own poor in a degree which would put any of the nations of Christendom to shame. The feeling is, no doubt, carried sometimes to excess, and tends probably to produce idleness and improvidence; but, at the same time, we cannot but feel that a people who need no law to teach them the duty of providing for the daily sustenance and wants of their poor, have solid claims to our respect and admiration."

—Cholera is increasing with great rapidity in the Punjab. Several deaths have been reported at Delhi, Umritsur, Jullunder, and other towns, amongst the native population; and on the 22nd instant at Rawul Pindi there were some few cases reported among a detachment of European troops recently arrived there.

—The *Madras Times*—The Ceylon Church Missionaries have not yet managed to get rid of their Bishop or his attentions. All of them have been cited to appear in Colombo next month, when Dr. Copleston will deliver his charge and begin his visitation. We understand that the missionaries will attend, but that they will not take the communion from his lordship's hands. The missionaries are preparing a reply to the last letter of the bishop's, more with the view, we fancy, of justifying themselves before the public than convincing or influencing their opponent.

—A medical officer, in the *Civil & Military Gazette*, says: "Previous to 1864, cholera was annually imported or conveyed into the Central Provinces by pilgrims proceeding to, or from, Madheo Puchmurries. The dead bodies marked their track for miles, and wherever the pilgrims stopped there the disease appeared. A year never passed without the European or Native troops losing several men.—Mr. Temple, now Sir Richard, when he became Chief Commissioner in 1864, shut up Madheo, and the result has been that cholera has disappeared to a great extent from those Provinces; at least, the fearful havoc it formerly committed has not been known since."

—The *Globe*: The French miners found that no one of their comrades employed in the extraction of petroleum was ever troubled with a cough or a cold. In Paris, at one establishment where the same oil was manipulated, it was observed that any workmen entering the factory with bronchial or pulmonary affections speedily lost all traces of the complaint. From breathing an atmosphere impregnated with petroleum to taking actual doses of it was an obvious and easy step; and the proprietor of the factory in question soon began to prescribe for patients suffering from bad coughs, influenza, or asthma.

—*Times of India*; Simla, 29: The Maharajah of Vizianagram died yesterday.

—Forged currency notes of the Bombay circle are in circulation. Great caution should, therefore, be exercised in the receipt of Bombay notes of Rs50, of the series M/35.

—*Overland Mail*, Apl. 11: Amongst the deaths recorded this week are:—Lord G. A. Hill; Sir A. Panizzi, K.C.B.; Sir H. L. Anderson, K.C. S.I., late Bo. C.S.,' Sir T. B. Beevor, Bart.; the Right Hon. Thomas F. Kennedy: General C. D. Wilkinson, C.B., Bengal N.I.; General Sir C. S. Stuart, G.C.B.; Col. C. A. Arney, late 11th Hussars; Admiral S. Smyth (ret.); Viscountess Dungarvan; the Countess of Radnor and Lady Charlotte Sturt.

Mr. Edison's wonderful electric lamp is completed at last—so says a New York correspondent of the *Daily News*. There is no doubt about it. The correspondent saw it all himself at Menlo Park.—

The division of the electric current was perfect. There were a dozen lights, and Edison turned them on or off at pleasure. He could keep one or any number alight at one time, and the division of the light seemed a most commonplace matter, after the first six or eight lamps were aglow. The discovery of the new alloy, the fusing point of which is much higher than any known metal, is a fact; and his chief assistants speak of this discovery as the greatest achievement of his life. And this alloy not only cheapens the cost, but increases the illuminating power of the new light. Six lights are now obtained per horse-power, where only four were possible with the pure platinum coil.

—N. Y. *Times* on Religious Financiering: The venerable Archbishop Purcell's disastrous management of affairs which he ought never to have assumed has been treated with a gentle consideration which would not have been accorded to any man not holding a high position in the Roman Catholic Church. Strange as it may seem, Protestants have been as considerate in dealing with the case as the most submissive subjects of the ecclesiastical power that permits no appeal and no protest. If a Protestant Bishop had been involved in any such discreditable entanglement, the country would have rung with condemnation of his carelessness of sacred trusts, his thoughtless abuse of of confidence, his heedless assuming of obligations to poor people which he was incapable of properly managing. The record of incapacity and heedlessness is simply amazing.

—Here are some of the entries made by Elihu Burritt, while still a blacksmith in 1837: "Monday, June 18, headache; forty pages

Cuvier's Theory of the Earth, sixty-four pages of French, eleven hours forging. Thursday, sixty-five lines of Hebrew, thirty pages of French, ten pages Cuvier's Theory, eight lines of Syriac, ten ditto Danish, ten ditto Bohemian, nine ditto Polish, fifteen names of stars, ten hours forging." When headache came of all this study, he worked it off by a few hours extra labor in the shop. Looking out for some source of support a little less wearisome, he wrote to a friend, inquiring for employment as a translator from the German, and in this he narrated his experience and acquirements. It happened to fall into the hands of Edward Everett, who was then Governor of Massachusetts, and who read the account at a public meeting. After this he began to be famous.

—Advance; woman's petition to Congress for the local Option bill: Eleven weeks' work on the part of the ladies resulted in a petition of one hundred and ten thousand signatures, all adults. The various local petitions were made one by being attached to muslin. The evening previous to its presentation it festooned the House of Representatives. It is two hundred and fifteen yards long.

On the morning of presentation, the ladies visited Lincoln's monument, and after having seen all they could see, held a prayer-meeting. By the sacred dust of the hand that wrote liberty for the captive, they asked of God power to break the chains from the souls of drunkards, and to free this loved land from a thralldom more powerful than that which bound the slave. In this spirit they went to the Capitol, where at 11: 30 a. m., according to pre-arrangement, headed by four city pastors, they filed into the House of Representatives. The petition was presented by the Hon. Judge Hines in a short but able speech. On motion, it was sent to the Licensc Committee. A member had gallantly asked permission to speak to the petition; but when he should have done so, he was ungallantly silent. This caused an awkward pause, which was relieved by the Hon. Solomon Hopkins, the "wit" of the House, who proposed that three of the ladies be requested to speak. This was seconded and carried. It was unexpected and unasked. This was the first time in history that a woman had been accorded such a privilege. It was a critical moment. Most men would have been floored, but they were not. Miss Willard spoke as she only can speak, followed by Mrs. Foster, of Iowa, who touched the hearts of the sturdy men; and she, by Mrs. St. John, who is a veritable successor of the Apostle of Love. They seemed inspired. Their good sense, tender feeling, and intense devotion made the Legislature feel that a grave responsibility would be incurred if the prayer remained unanswered.

Thursday, May 1.

—*Times of India*; London: "The liquidators of the City of Glasgow Bank, have decided to make a call for no less a sum than £2,250 per £100 share, in addition to the £500 per share already called. This terrible mandate involves the payment of enormous sums. For instance, the first call of £500 per share on the £6,000 stock of Murdoch's Trust means the payment of £30,000, and the second call of £2,250 per share will require £135,000, or a total of £165,000. This is calculated to be very much more than can be raised by the realization of the whole of the property of the trustees as well as the trust itself; and men of high standing and good circumstances in Scotland are at one stroke made beggars.

—Simla, 30; Reports from the front agree in stating that Yakoob Khan's affairs at Cabul are in a very bad state. The soldiers plunder in the streets and no notice is taken of it. The only supplies collected at Butkhak are of insignificant quantity, and even these have been discontinued. No preparations to hold the Ghilzai passes can be perceived. Reports constantly varying as to the intentions of Yakoob and the action of the tribes continually reach the head quarters camp. The body-guard at Cabul, who are armed with Sniders, have received one month's pay to conciliate them. Numerous desertions of men and officers are stated to have occurred. The troops in Turkestan threatened to plunder the late Ameer's treasure and were appeased by a grant of fourteen months' pay. The news of the disturbances in Badakshan, which are becoming serious, has reached Cabul.

—Str. *Teheran*, with English Mails, left Aden for Bombay, Wednesday, 12 Noon.

—Her Majesty's Birthday will be kept in England on Saturday, the 24th of May.

—Says the *World*: "The medal presented to Miss Victoria Cooke was not, and yet it was, the 'Delhi medal.' It was the Delhi medal in so far as that one of the spare Delhi medals, struck for the ceremony of 1876, was obtained from the department in whose custody these medals remained, on the Viceregal order, and on payment of the sum of ten guineas, the estimated instrinsic value of the medal."

—A flight of locusts, said to be about three miles in length and breadth, appeared at Kesri, a village in the state of Sawant Wari at the foot of the Amboli Ghat, on the 14th and 15th instant.

—*Times of India*; Alexandria, 17; The members of the Supreme Commission of Enquiry have sent in their resignations to the Khedive accompanied by a suave letter. Their resignation has been accepted, and in plain language they have been told that their room is better than their company. They consist of Mr. Rivers Wilson, M. de Bligueres, M. de Burghas, M. de Baravelli, M. de Kremer. Mr. Baring, Talaat Pacha has left for Constantinople with full explanations of the *coup d'etat*, and a substantial bucksheesh for the Sultan—the amount being variously stated at from £300,000 to £500,000.

—A Bhatia named Dwarkadas Gopalje has been residing for many years at Muscat for trading purposes. His wife went a short time ago to Muscat to live with him. Upon this the Kutch Bhatia Mahajan at Mandvi sent an edict to their brethren at Muscat telling them not to associate with Dwarkadas as the Mahajan had excommunicated him from the caste for having allowed his wife to reside with him at Muscat. Against this edict Dwarkadas appealed to the Halia Bhatia Mahajan in Bombay, and a meeting of that community was held on the 22nd April at Mahajan Wady, to consider the appeal, when the Bombay Bhatia Mahajan not only revoked the edict of the Kutch Mahajan, but expressed a hope that the example set by the wife of Dwarkadas would be followed by other Bhatia ladies whose husbands resided in Muscat for business purposes.

—*Bombay Gazette*; London: Another case decided this week is the long pending question whether Mrs. Besant, Mr. Bradlaugh's colleague in the "Fruits of Philosophy" affair, is a fit and proper person to have the custody of her daughter. According to the deed of separation executed by Mrs. Besant and her husband, the Rev. F. Besant, the lady was to have had the custody of her daughter, and the father was to take charge of their other child, a boy; but this agreement Mr. Besant broke, and his wife appealed to the Court of Chancery to be restored to her rights. The Master of the Rolls decided that she was not a proper person to have charge of the child, and the Lord Justices of Appeal have now confirmed this decision. They declared that it would be impossible to direct that a Christian child should be committed to a mother who had avowed anti-Christian principles, and had written books calculated to deprave public morals.

—*Madras Mail*, Rajahmundry, 28th—"The Head Constable of the relief guard going to Adeetegala station was shot dead half a mile from Kotah. On the 22nd, two hill men were shot and one captured. About a hundred Rumpaites pillaged Atchampett, a hamlet of Yellarmu, Peddapur taluq, on the night of the 22nd instant. A detachment leaves Coconada for that place."

—The Presb. Mission in Mexico after less than seven years of labour, reports 22 churches with 3000 members.

Friday, May 2.

—Deaths last week, 451.

—Rs. 21,673½ has been subscribed in Bombay for the relief of the famine refugees from Kathiawar.

—*Bombay Gazette*; Madras: The Municipal elections have resulted as was expected in the return of a majority of natives.

—There have been severe earthquakes in Java.

"From Tjiandjoer we are informed that at the Assistant Resident's place two men, who were on guard at the Treasury, were killed by stones from a falling pillar. In the mosque five men were killed including the priest. At Triandjoer almost all the buildings, including the Residency buildings, the post office, and the prison are on the point of falling. At the least shaking of the ground they totter. Almost all the inhabitants of Tjiandjoer are living in the open air under bamboo sheds."

—We have been favoured with a copy of the *Indian Railway Travellers' Guide* for May, published at the *Bombay Gazette* Office; price 8 annas.

—*Indian Mirror*: "The following is a portion of the Positivist liturgy observed by Mr. Congreve's "church" on the New Year's Day:—

Holy and Glorious Humanity, on this thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming, in the fulness of time, for the visible perfecting of thy as yet unseen work.

Priest.—We bow before thee in thankfulness;

People.—As children of thy Past.

Priest.—We adore thee in hope;

People.—As the ministers and stewards for the Future.

Priest.—We would commune with thee humbly in prayer;

People.—As thy servants in the present.

All.—May our worship, as our lives grow, be more and more worthy of thy great name.

"We wonder how the congregation manage to maintain their seriousness in the midst of the service. Are they not struck with something unreal about them.?"

In forsaking the worship of one God the Positivists have fallen into that of 1,400,000,000 of men, women and children, making up the existing Humanity.

—Henry Varley writes from Christchurch, New Zealand, to a friend in England as follows: A deep interest in spiritual things pervades the city. It is so sudden, so remarkable, every one seems astonished. Why should they? The Lord is mighty; He is glorious in power; He doeth wondrous things. Monday saw a glorious meeting, both afternoon and evening; and next day, though the rain came down in torrents, the place of meeting was crowded. Ask prayer for us. The last ten days 100 have confessed Christ, and large numbers are deeply impressed. We leave New Zealand, 23rd February, for Melbourne, and the 2nd week in March (D.V.) take steamer for England.

Selections.

REST IN LABOR OR "CAREFUL FOR NOTHING."

Let me give you a practical recipe which I found of great use in my work. It is simply this: to recollect that you are absolutely nothing but an instrument in this work, and that no responsibility, of any kind, rests with an instrument, except the single responsibility of

a perfect yielding of itself to the hands of the Master work-man.

Do your work as you best can at the moment, and there leave it. Never indulge in self reflective acts of any kind afterwards, either of congratulation, or mortification.

Tell the Lord continually that the work is His, and the responsibility is His, and that you are not going to take any burden or anxiety about it. And then keep your word. If you do this your work will not tire you nor wear you. Never be tempted to admit the idea that you love the poor world better than the Lord does and that you can do more for it than He is willing or able to do. Don't be afraid to trust Him with the world He has made. Do what He tells you to do for it, and let the rest go and don't worry about it. For my part if we trust God, I don't see what there is to worry about. I can't find anything. I am learning more and more of the absolute rest that comes from being in the will of God. Things are no longer our affairs, but His, when we get into that kingdom.

———(H. W. S. in *Times of Refreshing*).

GREENNESS.

There are few things that young people are more afraid of than "greenness." And so in many circles the days of boys and girls are gone, and instead of them we have "young ladies and gentlemen" who had left off being children, without knowing how to be anything else but flirts and fops. That which is soon ripe is soon rotten; and the dapper little smoking, prinking, cane-twirling "gent" of eighteen comes to be a used up "dead-beat" at twenty-five. The girl who undertook to be "a lady" at twelve, and who has never allowed herself to grow an inch around the waist since then, slender at sixteen, delicate at eighteen, married at nineteen, dead at twenty-five, leaving two puny sick babies, and a disconsolate husband hunting around for a new wife! Such persons as these had a mortal horror of greenness. To be green was worse than to be a liar, a swindler, a thief, or a drunkard, A man might be all these, and yet if he was dressed like a dandy he would stand higher in their esteem than if he was "green." Greenness was to them the essence of everything wrong; but their ripeness was the ripeness of the wormy windfalls that drop early and rot beneath the tree.

By greenness we do not mean ignorance, nor idiocy, nor silliness, nor conceit; all these abound among persons who can have no claim to be considered green; but by greenness we mean that condition of immaturity and consciousness of imperfection, that gives promise of improvement, progress, and future culture; instead of the modern plan—finishing off a human being like a little polished graven image, so complete and so conceited that their education is called "finished" before they begin to suspect how little they know. This whole style of human development is unnatural, forced, unhealthful, and utterly at war with all true manliness and womanliness.

On the other hand let a boy at eighteen be awkward but honest, at twenty green and bashful, yet strong, sinewy, laborious and virtuous; and by the time he attains the age of thirty he is mentally and physically developed, strong-armed, broad-chested, strong-willed, and strong minded; at forty he becomes a powerful, noble, and honorable man, and from that time onward, under ordinary circumstances, he is good for service, work and usefulness, until he is from seventy-five to a hundred years old. The green boy ripens late, but the perfected fruit pays well for waiting.

The girl who is "plain" at fifteen, green at eighteen, strong and vigorous at twenty, ripe and full of health and strength at twenty-five or thirty, and still fresh, and healthful, and virgorous at forty, and fit for active service for forty or fifty years longer, is an illustration of human greenness ripened in the natural and proper manner, instead of under this forced and abnormal hot-house system, which kills off so many of the flirts and fools of the present day.

So long as there is greenness there is growth; and any maturity which is not preceded by a considerable period of greenness, will be short-lived and doomed to early decay. Let the young get rid of this fear of being called green; let them cultivate their minds and manners, and jealously guard their health and preserve their strength and vitality, and long after the smirking fops and dolls who sneered at their greenness are mouldering in the grave, they may yet survive in strength and beauty and usefulness, to glorify God and do good to men. —*The (Am.) Christian.*

Miscellany.

—Extract from an address by Rev. W. Hay Aitken on Unconditional Surrender:

Some little time ago, I met a Christian lady from America, who was visiting this country. She wanted to consult me about finding a suitable position in the Church for her son, who was an English clergyman. A friend of hers, who was with her, remarked, "Had you not better tell Mr. Aitken about your son's conversion?" I said I should very much like to hear it. So we stood there in the street while she told me the story. She said, "From his earliest days I used to pray for my boy, as you may suppose. I had consecrated him to the Lord from his birth. When he was about five years old, I was very much drawn out in prayer for him, and it seemed to me as though the Lord gave me a special promise about him; for while I was praying, the words of a text were so forcibly applied to my heart, that I never for a moment doubted but that the Lord had Himself suggested them. This was the text: 'As for thee, this is my covenant with thee, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever (Isa. lix. 21). Those words," she said, "came to me with such an extraordinary and overwhelming power, that I could only regard it as a distinct and definite promise that was made to me by God. I lifted up my heart full of joy, and poured out my praises and thanksgiving before my heavenly Father, for I left that my prayer was already answered: the word of the Lord should not depart from my seed; my boy should be the Lord's.

Well, long years passed by, my son grew up to be a young man, and yet I saw no signs of the promise being fulfilled. Day by day and year by year I urged that promise, but my hope was still deferred. He went to one of the universities, and very greatly distinguished himself, and had a very honourable career; he was very popular, and was liked by everybody; but I saw no signs of the fulfilment of the promise. I still kept pleading with God about it, but still seemed to get no answer; on the contrary, the young man seemed to have a great aversion to anything like real and genuine religion. He had an outward respect for serious things, but whenever he was in the least degree pressed about it, he always seemed to be rather ill at ease, and would do his very best to turn the conversation in another direction.

"He had finished his college course, and was just about to make up his mind what his calling in life should be. It had always been my ambition that he should be a preacher of the Gospel." Ah! there is many a praying mother who has such an ambition for her son; and happy she whose holy desire is gratified, provided only that the son becomes a real minister of Christ, not a sham one. "Well," she said, "at this time he happened to be staying at home, and there was about to take place a very large religious gathering in that immediate neighbourhood—what they call in America a camp-meeting, I had been asked to take part in it, to address an aggregate meeting of women—mothers like myself. The day before the meeting my son said to me, 'Mother, I want you to go out for a drive with me to morrow.' I said, 'I cannot go, for I am going to the camp-meeting.' 'Oh,' said he, 'don't go to that camp-meeting; it's all canting hypocrisy. I wonder you ever have anything to do with such vulgar things.' Some more conversation passed between us, and I took the opportunity of speaking to him very earnestly about his soul. I told him he was now growing up to be a young man, I was very anxious about him, for I thought he was keeping back his heart from God. For the first time in his life he spoke roughly to me. 'Mother,' he said, 'never mention that subject to me again.' I was greatly taken aback, but I said to him very solemnly, 'My son, I never will until you wish me to.' But I went my way almost heart-broken; I retired into my room to weep and pray. There I lay before God all the weary hours of that night; and as I lay there sobbing before Him, my cry was, 'My God, my God, what about Thy promise? what about Thy promise?' Well," she said, "it was towards morning that I got my answer. It seemed to come to me with just as much power as the first promise originally came, and the words that entered my soul were these: 'My promise stands sure, but I have not got the young man's signature to it yet.' These words came to me with such power, that I felt it was God's message. I cannot say it comforted me in one respect, but it did in another. It did not comfort me in so far as my son was concerned, but it did so as my views of God's dealings with me were concerned. I saw that God was doing all He righteously could, that He was striving with the young man's soul, that for him to go further would be to force the creature whom He had made to receive His blessings. But oh! my solicitude for my son, if possible, was more keen than ever. What was I to do? I could not give him up, and even God was waiting for his signature. It was an awful thing to think of.

"Well, with these thoughts in my mind I came down stairs next day, and prepared to address the mothers'-meeting. Just before I started, my son drove up in his carriage, and said, 'Come, mother, give up that stupid meeting and come with me for a drive.' 'My dear, dear boy,' I said, 'I cannot break my word; I have engaged to go, and I am going.' We separated, and he drove off; but I suppose that, after taking leave of me, a sort of feeling of curiosity must have risen in his mind. At any rate, he felt himself moved by an indescribable desire to hear what his mother was going to say; so, instead of driving in the direction he had intended, he drove up to the ground where the camp-meeting was being held. I commenced the meeting in a large tent, and, shortly after prayer and singing, I threw the meeting open for anybody that liked to ask questions. Up rose a poor, sorrowful-looking woman, and she said, 'I would like to ask the lady a question.' I said, 'What is it?' 'Well,' she said, 'I have got a boy.'" It was the old story, that has been told a thousand times over, you know. I daresay it might be told of the mother of many of you here present, young men. "'I have got a boy that I love like my own life; I have prayed for him ever since he was a child, but I cannot see any change in him. All my efforts to reach him and bring him to Christ have been in vain. Now I am sorely buffeted about this. It seems as if God did not answer prayer. Sometimes the devil comes to my ear and whispers, "Your God does not hear you." Perhaps the teacher could throw some light on the subject.' You may imagine my feelings," said the good lady, "as I listened to the recital of a sorrow so like

my own. I rose and replied, 'My dear friend, if you had asked me that question yesterday, I could not have answered you, but I can answer you to-day. I too have a son, and love him like my own soul. When he was a boy five years old, I obtained a promise about him. That promise was, "My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed." It came so clearly, that I considered it was a promise given to God specially to me. For years I have been pleading that promise, and I have received no answer yet. Only yesterdy, that young man spoke very roughly to me when I pressed him about his soul; and last night, when I should have been resting, preparing for this meeting, I was lying sobbing before God, and crying to God for the soul of my boy. As I lay there I got my answer, and the answer was, "My promise stands sure, but I have not the young man's signature!" 'Ah!' she said, "my sister, I see it all. It was not God's fault. There is a limit beyond which God cannot righteously go. God would be transgressing the fundamental laws of His own economy if He were to go any further. He strives with man; He presses, He draws, He lures, in His own sweet, gentle way, but He does not force. As it is with my boy so it is with yours. God is working with him, but He has not as yet got the young man's signature, and it is for you just to watch every opportunity to put that great fact before him. Try and bring him to feel his own responsibility in this matter.'

"While I was talking thus, my own boy, though I did not know it, had driven to the camp-meeting, put up his horse, strolled in among the tents, and found out where the women's meeting was being held. There he was, standing just outside the curtain of the tent, and heard every word that his mother said; and as I spoke the thought shot like an arrow into his heart, 'God is waiting for my signature.' He went home that night miserable, with the words still ringing in his ear, 'God is waiting for my signature.' It was the last thought ere he fell asleep, and the first when he woke next morning, 'God Almighty is waiting for my signature.' As the day passed on, still the terrible sentence kept ringing in the man's ears; he could not silence it. 'God is waiting for my signature.' For three days he battled with conviction, till at last he felt, 'I dare not fight against God any longer. The everlasting God, who could crush me down to hell with a word, is waiting for my signature, and He shall wait no longer.' By his own bedside, on the third night, he cast himself on his knees, with the tears of repentance streaming from his eyes, and cried, 'O God, art Thou really waiting for my signature? Hast Thou been waiting all these long, weary years for my signature? O God, Thou shalt have it—Thou shalt have it to-night. This very night I give myself, body, soul, and spirit, to Thee.'" "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." God grant that you may do it to-night.

—A Writer in the *Lucknow Witness* says:

"This talk about inability to support a wife is, for the most part, all fudge. This talk about inability to support two on present income is pure nonsense. Hundreds of young men in India do support *two* now. It would cost no more to support a real wife. Sin is the costliest thing on earth. A Punab chaplain said to me one day at a dak-bungalow when talking of the evil of intemperance "*Ah there's something worse than intemperance ruining the young men of India to-day.*" Was he right? He had every opportunity to know the facts if a long residence here is worth anything. Virture is precious beyond all price. Sin is infinitely more expenisive and has to be paid for twice, both here and hereafter. Listen to the way men reason. What are their excuses. "The license of youth," "Allowance to be made for men separated from all society and compelled to live in isolated places." Is there any license to steal because a man is in his youth? Is it allowable for a man to do murder because he is cut off from home and society? No more is it allowable to break any other commandment. The seventh commandment is just as binding as the eighth or the sixth. Paley says "habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasures, which is a great loss to any man's happiness." Hopkins says, "If men could be brought to obey the laws of God in regard to chastity and marriage, and also in regard to narcotic and intoxicating substances, laws written not only in his Word, but in their physical and moral nature, the great obstacle to the intellectual and moral improvement of the race would be removed." (Christian Ethics, *p.* 247.)

TELEGRAPHIC NEWS.

London, April 25th: In the Commons last night the Hon. E. Stanhope, Under Secretary for India, replying to a question said, that it was true the Viceroy had reduced the duties on cotton in opposition to the views ot the majority of his Council, but that his action in so doing was perfectly constitutional. The Secretary of State for India in 1876, after full consideration, directed the removal of the duties. Sir George Campbell gave notice of a motion condemning the action of the Viceroy as unconstitutional. Sir Stafford Northcote said that Mr. Rivers Wilson, being dismissed by the Khedive, will return and resume his former post. In the Commons this evening, the Hon. R. Bourke (Under Foreign Secretary), replying to a question, said that from information the Government had received, he did not believe that an advance on Herat had been undertaken by the Persians. Consuls to-day closed at 99.

26th: The British and French Governments have sent an identical note to the Khedive demanding the appointment of one English and one French Minister to the Egyptian Council, and stating that in case of non-compliance with their demand stringent measures will be taken. Her Majesty the Queen has returned to Windsor Castle from her visit to the Italian Lakes. The strike of 30,000 Durham miners has ended. The s s. Australia belonging to Messrs. Rubbatino and Co., and bound to Bombay, has foundered off the Italian Coast. All the passengers and crew were saved.

27th: The news that the Russian Government had decided to surrender Kuldja and conclude a new convention with China, is entirely nnconfirmed. Negotiations have been broken off, Russia refusing to surrender the place.

28th: The statement made thst the Sultan had offered to depose the Khedive, and which was afterwards contradicted, is now confirmed. The British and French Governments in reply have simply noted the offer.

29th: The House of Commons last night negatived the motion brought forward by Mr. Ryland censuring the financial administration of the Government. The majority in favour of the Government was 303 against 230 votes. Sir Garnet Wolseley will return to England from Cyprus in May to serve on a Military Commission. Latest advices from the Cape, dated Cape Town 8th April (?), state that the garrison of Ekowe under Colonel Pearson, has arrived at the Tugela River. Lord Chelmsford and his staff were going to Durban. It is reported that the Zulus have occupied Ekowe, and that King Cetewayo has retired beyond the Black Umvolosi (? Mountains). The rumour current when the last mail left, that the Boers had threatened to detain Sir Bartle Frere, is entirely unconfirmed. Obituary.—Lieut. Col. Northey.

Sofia, 29th: The election of a Prince to rule over Bulgaria, in conformity with the terms of the Berlin Treaty, has resulted in the choice of Prince Battenberg to fill the throne.

London, May 1st: Lord Salisbury, in a speech made at a Conservative banquet yesterday, said he was convinced that the Great Powers, without exception, were determined to execute the Treaty of Berlin. England, he said, had made many concessions for the sake of peace, but she cannot concede any more. In the House of Lords a debate has taken place regarding Free Trade and Protection Lord Beaconsfield during the debate made a statement, declaring that reciprocity or the reversal of free trade principles was impossible.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 28th:

For Southampton.—Miss Prescot, Mrs Taylor, Miss Ogilvie, Lieut H P Willoughby, Lieut C I and Mrs Beauchamp and child, Col and Mrs Reid and infant, Mrs Muyers and two daughters, Lieut M Allfrey, Captain Lang, Lieut Prior, Mrs Ingram, Lieut Wheler, Messrs J W Daniell, Groom, James Bull, Isaac Holt, P Butler, J Robertson, C Ingram, Isaac Smith, J W Bailey, Andrea, and H G Tucker.

For Brindisi.—Col Dalmahoy, Col Bushby, Messrs A T Lawrence, G Dale, CS, J G Mackenzie, Burgess, C Young, R E, H Berners, and H D E Forbes.

For Venice.—Col Stack, Messrs T W Busteed, W Loudon, Deighton, and Alexander Ewing.

Per Str. *Assiria*, 30th, for Genoa:

Mrs Adams, one child and one infant, Mrs Bird and infant, Lt-Col E S Gurdon, Miss Englemarinn, Dr Bellew Mrs Bellew, Lieut J W Wray, Mrs Wray, Rev W Clark, Mrs Clark and one child, Mrs Hodson and two children, Mrs Weber and two infants, Rev Fr Emidio, Rev Fr Luigi, Captain Allan, Messrs G Adams, CS, W B Picken, C P Bird, F Atkinson, R S Dodsworth, Weber, C Brill, and H P Mullock, C S.

Per Str. *City of Baltimore* 30, for Liverpool:

Miss A D'Aguiar, Mrs Mackay, A Lady, Master Robinson, Mrs M C Mackinnon, Mrs Huson and infant, Mrs Diblee and two children, Colonel Henslowe, Mrs Henslowe and infant, Mrs Burns, Captain Starratt, Colonel Plomer, Messrs W Durran, J C D'Aguiar, D'Aguiar, Mackay, J Young, R W S Tooz, Westfield, Shaw, Wriscon, Burns, D P Mackenzie, Parker, and A F Carr.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Surat*, 30th:

From Southampton.—Captain J S Butler, 2nd Lieutenant G R Brown, 2nd Lieutenant L C Kerrick, and Mr J Perrin

From Malta.—Lieutenant Goold-Adams.

From Venice.—Mr and Mrs Cockerell, Mr Owen Leggatt, Dr Monteath, Captain A S Roberts, and Captain C B Conse.

Per Str. *Rydal Hall*, from Liverpool, May 1st:

Miss A T Proctor, Mrs W Stripp and child, Two Misses Stuart, Two Misses Anderson, Major and Mrs Steel and two infants, Colonel Morgan, Mrss C J Heathcote, Morris, Crockett, Cotgrave, Messrs W Stripp, R Haywood and P H Trotter.

Domestic Occurrences.

MARRIAGE.

HARRISON—LANGLEY—April 26th, at the Cathedral, Bombay, C. E. Harrison, Lieutenant, Bombay Staff Corps, to S. E. Langley, widow of the late C. A. Langley, Esq.

DEATHS.

FORDHAM.—April 20th, at Mhow, Central India, Eveleen Marshall, the dear child of Mr. and Mrs. Fordham, aged 5 months.

LOCH—April 21st, at Simla, Frank Edward, the son of Captain W. Loch, Bombay Staff Corps, aged 15 months.

MACDONALD—April 26th, at Sihor, Kathiawar, of cholera, Frances Elizabeth, wife of James O. Macdonald C. E.

DAVIES—April 30th, at Broach, John Lewis Davies, eldest son of Colonel L. M. Davies, Commandant 1st Grenadiers, aged 25.

"BOMBAY GUARDIAN."

Subscriptions received from 26th April to 3rd May 1879.

Dr. R. Wilkins, 27th Sept. 1879, Rs. 15-4; T. J. Tanner, 31st March 1879, As. 8; Rev. L. G. Hanhart, 31st Dec. 1879, Rs. 7-10; R. H. Nutty, 12th May 1879, As. 8; J. Jones, for Postage, 7th June 1879, As. 1-6; G. K. Betham, 30th April 1879, Rs. 2.

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